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WAR AND THE GOSPEL.—How far are they alike or compatible? Put them side by side. Christianity saves men; war destroys them. Christianity elevates men; war debases and degrades them. Christianity purifies men; war corrupts and defiles them. Christianity blesses men; war curses them. God says, thou shalt not kill; war says, thou *shalt* kill. God says, blessed are the peace-makers; war says, blessed are the war-makers. God says, love your enemies; war says, hate them. God says, forgive men their trespasses; war says, forgive them *not*. God enjoins forgiveness, and forbids revenge; while war scorns the former, and commands the latter. God says resist not evil; war says, you may and must resist evil. God says, if any man smite thee on one cheek, turn to him the other also; war says, turn *not* the other cheek, but knock the smiter down. God says, bless those who curse you; bless, and curse not; war says, curse those who curse you; curse, and bless not. God says, pray for those who despitefully use you; war says, pray *against* them, and seek their destruction. God says, see that none render evil for evil unto any man; war says, be sure to render evil for evil unto all that injure you. God says, overcome evil with good; war says, overcome evil with evil. God says, if thine enemy hunger, feed him; if he thirst, give him drink: war says, if you do supply your enemies with food and clothing, you shall be shot as a traitor. God says, do good unto all men; war says, do as much evil as you can to your enemies. God says to all men, love one another; war says, hate and kill one another. God says, they that take the sword, shall *perish* by the sword; war says, they that take the sword, shall *be saved* by the sword. God says, blessed is he that trusteth in the Lord; war says, cursed is such a man, and blessed is he who trusteth in swords and guns. God says, beat your swords into ploughshares, your spears into pruning-hooks, and learn war no more; war says, make swords and spears still, and continue to learn war—until all mankind have ceased from learning it, i. e., fight, all of you, until all of you stop fighting!!

THE WAR-PRINCIPLE ILLUSTRATED.—A Mr. Beane, a school-teacher in Tennessee, attempted to punish a boy named Hutchinson, who resisted and left school. A day or two after, young Hutchinson, accompanied by his brother and a man named Smith, visited Beane's house for the avowed purpose of chastising him. Beane saw them coming, and anticipating their errand, armed himself, as also did Mr. Moore, who happened to be at the house. On their arrival Hutchinson said they intended giving Beane a thrashing. Moore remonstrated, when Smith drew a pistol, and shot him dead. This was a signal for all to produce pistols. Beane shot and instantly killed Cyrus Hutchinson, brother of the school-boy. He had scarcely fired when Smith, who had instantly killed Moore, fired another barrel of his repeater at Beane; the ball struck, but failed immediately to disable him. Beane then turned on Smith, and lodged three balls in his body, inflicting wounds which resulted mortally in a few minutes. In twenty minutes four out of the five engaged in the affray, lay dead within a few feet of each other.

Here is a fair specimen of the War-principle. The parties, having got mad at each other, resolved, without any form of law, or any security for a right decision, to avenge their own alleged wrong. They pretended to no rule of right except their own will roused into rage; and without law, or judge, or jury, they took what they called justice into their own hands. The result, as in most wars, was sui-

cidal to both parties. Is it not a burning shame, that the so-called Christian civilization of this nineteenth century has no better system of international justice than such indiscriminate, tiger-like butchery?

PREVALENCE OF THE WAR-SPIRIT.—Allow me to refer to the war-spirit. I should be a traitor to some of the deepest convictions of my mind, if I did not say that the war-spirit, unhappily prevailing among us, is a ground of fear and a source of danger. I am not now going to argue the abstract question of the lawfulness or unlawfulness of defensive war. All will admit that war is a great curse, and that it has proved the ruin of most of the nations of antiquity. The love of war will sink any nation, however great. To my mind, it is one of the greatest sources of danger we have. There has been in this country ever since the Russian war a fearful increase of the war-spirit. The nation seems “given over to a delusion” on this quest on and for some time has been entering upon a course of the most profligate expenditure and wicked waste that it is possible to conceive; and the worst of it is, that our fear or invasion and dread of imaginary enemies seem to increase about in proportion to our expenditure. Let us be careful we do not cherish the love of military conquest and military glory. To do so will be to lay the foundation of our ruin. The cultivation and propagation of the arts of peace, and the religion of peace, have made us great. Let us cultivate these arts and this religion to a still greater extent.—*Handel Cossun.*

WAR AND DUELLED.—What, in principle, is war? It is the duel between nations, differing in no respect from the duel between individuals, except that the successful combatant is allowed to carry off as spoil the effects of his vanquished antagonist. It is an adjournment of great questions of international right or courtesy, from the bar of temperate discussion and peaceful arbitration before peers, to the bar of chance or mere force. It is an appeal from the reason and conscience of the parties themselves, from large views of their true interests, and from the moral judgments of mankind to the exploded trial by combat of the middle ages. Alas! alas! that, eighteen hundred years after the coming of the Prince of Peace, this relic of barbarism should still be clung to by nations calling themselves Christians, and God grant that the penalty which they are now suffering, and which has been treasuring itself up for ages, may deter us from following their dazzling but dangerous example.—*Bishop Potter.*

CLERICAL DUELLED.—We see it reported in the papers, that “Dr. Newman, an eminent New-Orleans divine of *Northern proclivities*, is reported to have challenged D. Dennett, editor of the St. Mary’s (La.) *Planter’s Banner*, to personal combat. He defends his belligerency by saying, that Moses, Joshua and David fought, and none of them had to contend with such children of the devil as the rebels of that country.” His excuse and all others for duelling are even more valid than those urged in favor of war. We are shocked at the idea of a Christian, more especially a Christian minister, fighting duels; but if right for anybody, it may be equally so for him; and the history of the *Duello*, a great curiosity in the strange, mongrel civilization of Christendom in mediæval times, would show that it claimed, in its origin and for ages, a species of barbarous sanctity, and put on the most solemn and imposing forms of religion. Nor has the church, or even her ministry been in the last century, if in this, without instances of church-members or

ministers fighting duels. There are more reasons in favor of duelling than of war; and since the former is so fast or so surely slinking away from the civilized world, why may we not hope to see the custom of war ere long melting away from all Christendom?

NECKER ON WAR.

M. Jaques Necker (b. 1732, d. 1804) was a native of Geneva, whence he went in his youth to Paris, and was so successful as a banker that he retired from business with a large fortune at the age of thirty-two, and subsequently became famous as a statesman, a financier and an author. He was a Minister of Finance under Louis XVI.; and such was his reputation, that of his work on the *Administration of the Finances*, no less than 80,000 copies were sold in a few days. From this work we select the following:—

With what impatience have I wish'd to discuss this subject! How irresistibly has my heart been led to expatiate on the evils which are ever attendant on this terrible calamity! War, alas! impedes the course of every salutary plan, exhausts the sources of prosperity, and diverts the attention of governors from the happiness of nations. It even suspends, sometimes, every idea of justice and humanity. In a word, instead of gentle and benevolent feelings, it substitutes hostility and hatred, the necessity of oppression, and the rage of desolation.

The first idea that occurs to me when reflecting on the origin of most wars, is, that those great combinations of politics which have so often kindled the torch of discord, and occasioned so many ravages, have very seldom merited all the admiration that has been so lavishly bestowed upon them. I have also been forcibly struck with this consideration, that most governments appear satisfied, if at the conclusion of a bloody and expensive war, they have made an honorable peace; but each should consider what would have been its situation at the period when the treaty was concluded, if war had not interrupted the course of its prosperity.

Let us suppose France obliged to alienate from fifty to sixty million francs of its annual revenue for the prosecution of a given war; and let us next take a cursory view of the different uses to which such a revenue might have been applied, not only for the advancement of the national happiness, but for the augmentation of the military force. With eighteen millions of that annual revenue, the regimental companies might have been completed to their full compliment, and the army augmented by fifty thousand infantry, and ten or twelve thousand horse. Two millions of that revenue would pay the interest of a loan of forty millions, which would have added to our navy thirty men-of-war, and a proportionate number of frigates; and this augmentation might have been maintained by four millions yearly. Thus we see twenty-four millions of that revenue devoted solely to the military service.

Let us now apply the surplus to the various parts of administration, and consider the result. With eighteen millions yearly, the price of salt might have been rendered uniform throughout the kingdom, by reducing it one-third in the provinces of little gables, (the excise on salt,) and two thirds in those of the great; and not increasing the charges of the privileged provinces with from four to five millions annually, the interior parts of the kingdom might have been freed from all custom-house duties with 2,500,000 livres, all the necessary canals might have been executed, that are still wanting in the kingdom. With one million more per annum, government might be enabled to

bestow sufficient encouragement on all the establishments of industry that can advance the prosperity of France. With 1,500,000 livres, the sums annually destined to give employment to the poor, might be doubled; and, while great advantages would thus accrue to the inhabitants of the country, the neighboring communications might be multiplied. With the same sum, the prisons throughout the kingdom might in a few years be improved, and all the charitable institutions brought to perfection. And with 2,000,000 annually, the clearing of the waste lands might proceed with incredible vigor. These distributions amount to thirty-one millions, which, joined to twenty-four millions for military expenses, make together the annual revenue of fifty-five millions employed as above; a sum equal to that which I have supposed to be alienated for the disbursements of the war.

Nor is this all; for, if we estimate the diminution of commerce which results from a war of five or six years' duration, it will be found that the kingdom is deprived of a considerable increase of riches. In fine, war, and the loans which it occasions, create a very sensible rise in the rate of interest. On the contrary, peace, under a wise administration, would lower it annually, were it only in consequence of the increase of specie, and of the influence of the stated reimbursements. This successive reduction of interest is likewise a source of inestimable advantages to commerce, agriculture, and the finances.

Let these effects be now compared with the advantages which a fortunate war (and all wars are not so) would secure; and it will be found that ten seeds have been sown, in order to gather the fruit of one. A government may humble its rivals, and extend its dominions; but to employ its resources for the happiness of its subjects, and command respect without the assistance and dangers of an ever restless policy, is a conduct which alone can correspond to the greatness of its situation, or secure all the advantages to be derived from it. It is not war, but a wise and pacific administration, that can procure all the advantages of which France may be yet in want. The quantity of specie in the kingdom is immense; but the want of public confidence very often occasions the greater part of it to be hoarded up. The population of the kingdom is immense; but the excess and nature of the taxes impoverish and dishearten the people. The revenue is immense; but the public debt consumes two-fifths of it. The contributions of the nation, in particular, are immense; but it is only by the strengthening of public credit, that government can succeed in finding sufficient resources in extraordinary emergencies. Finally, the balance of commerce in favor of the kingdom is an immense source of riches; but war interrupts the current.

What, then, would be the case, if we join to all these considerations, the calamities inseparable from war? How would it appear, should we endeavor to form an estimate of the lives and sufferings of men? In the midst of a council convened to influence the opinion of the sovereign, the most upright of his servants might address him in this language:—

'Sire, war is the source of so many evils, it is so terrible a scourge, that a gracious and discerning Prince ought never to undertake it but from motives of justice that are indisputable; and it behoves the greatest monarch in the world to give that example of the morality of kings which assures the happiness of humanity, and the tranquillity of nations. Do not give way, Sire, to vain anxieties, or to uncertain expectations. Ah! what have you to fear, and what can excite your jealousy? You reign over 26,000,000 of men. Providence, with a bountiful hand, has diffused the choicest blessings through your empire by multiplying